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The Non-Subscribing Presbyterian

No. 337 OCTOBER, 1934.

GOODWILL. COURTESY. FRIENDSHIP.

'In honour preferring one another."—ROM. XII. 10.

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NOTES AND NEWS.

TO-DAY

Unsullied comes to thee new-born,
To-morrow is not thine;
The sun may cease to shine for thee
Ere earth shall greet its morn.

Be earnest then in thought and deed,
Nor fear approaching night;
Calm comes with evening light,
And hope and peace! Thy duty heed
TO-DAY.

Ruskin.

With the month of October begins the labours of the Winter Session. By His Power may they be enabled, by His Wisdom may they be directed, and by His Activity may they be energised. One of the most important items of the Winter Session is Temperance work. A strong appeal was issued some time ago by the Synod's Temperance Committee for more attention to be given to this branch of the Church's work. All the more necessary is it in face of such a declaration as that of the British Brewers' Society, through its Director: "We want to get the Beer-drinking habit instilled into thousands, almost millions, of young men, who do not at present know the taste of beer." From America come reports of the results of investigations taken up by Federal authorities in consequence of complaints by school-teachers and parents, concerning the sale of different kinds of sweets so made as to contain about a teaspoonful of liquor each. Teachers reported that children who ate the candies during the recess came to their afternoon classes in a semi-stupor. A Belfast medical-man writing in "Everybody's Monthly," refers to an advertisement of a famous firm in which a foaming glass of beer appeared beside a blank space of the same shape—"Nothing takes its place,"—was the message. "Could any Temperance orator, wrought to boiling pitch by a sense of the worthlessness of beer as a food, have said as much? He might have said that threepence worth of milk takes the place of fourteen shillings worth of beer in nourishment value—that's how it has been worked out in the laboratory."

* * *

We heard a remark from a man of advanced years, who had travelled far and wide in the world, and evidently had had a successful business career—"I signed a Band of Hope pledge when I was a boy and I have kept it ever since."

* * *

Let no one belittle the Band of Hope. With grown-up people of fixed habits, and who in some cases for reasons of health must be moderate drinkers, we have nothing to say. But we have a right to do something to guard the young, and to fortify them against a growing peril which, in new and insidious forms, is taking the place of those of the past; and because of their newness are all the more dangerous.

* * *

Mrs. William Russell, presiding at the Belfast Women's Temperance Council, in the Lombard Cafe, Belfast, called attention to a serious danger in our midst. "In hotels in the afternoons might be seen large parties of young women, married and unmarried, who had no desire for afternoon tea, but called for cocktails, bitters, gin, etc., and played bridge often for money, while they smoked—trying to be 'smart'. The president of a head-mistresses' association in England, addressing a conference, had described this class as 'trying to be pagans and not knowing how'."

A definite piece of good work would be done if this winter an endeavour were made to respond to the Synod's appeal, made earlier in the year on behalf of the cause of Temperance.

THE DIVINE WISDOM.

He that loveth wisdom loveth life, and they that seek her early shall be filled with joy. Teach me, O Lord, the way of Thy statutes: and I shall keep it unto the end.

SUBSIDY FUND.

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

APPEAL TO YOUTH.

"We want you, young man, young woman, to have your age; you are entitled to it; it is yours . . . . . and what an age it is! Different than mine, different than ours; what an age it is! We want you to do better by it than we did ours. We failed mostly. We couldn't make a world as a world for you. We failed. And we took eleven million of you only a few years ago and we cut open your hearts and we let your blood run like a river. That is what we did you. We older men of the world couldn't stop the war. We have split up the church for you. We have made the fight on the creeds; the fight on religion; we have done all that for you. We have been voters and we are responsible for the condition of modern government. We have done it all. Won't you make a better world for my old age than I have made for your youth? Won't you do what we didn't do? . . . . That is my message to you. I give you a handclasp across the miles and will glory in your triumph."—*Dr. Preston Bradley.*

And only the Master shall praise us, and only
the Master shall blame,
And no one shall work for money, and no one
shall work for fame,
But each for the joy of the working; and each
in his separate star
Shall draw the Thing as he sees it, for the
God of Things as they are.

—*Rudyard Kipling.*

MODERNISM.

At the Modern Churchmen's Conference, held at Birmingham in the beginning of September, Dean Inge remarked that the time might come when all thoughtful members of the Church of England would realise how much they owed to the brave stand made by the present Bishop of Birmingham.

"I do not regard myself as an extreme Liberal theologian." he said, "but I am quite sure that if it is now possible for a man to be a clergyman of the Church of England without being either a dunce or a liar or a bigot, he owes much to those men who, in their lifetime, were not afraid to be called heretics."

Prof. J. F. Bethune Baker, Lady Margaret Professor of Divinity at Cambridge, expressed doubt as to the authenticity of the virgin birth and a bodily resurrection at a meeting of the Modern Churchmen's Conference at Birmingham. He referred to a recent manifesto confirming belief in the New Testament, issued by Sir Raymond Beazley, the historian, Canon G. H. H. Tredennick, and Canon C. Newell Long.

After pointing out that the manifesto contained the statement that modern study had confirmed the historical value of the Gospels and the leading events of Christ's life, Prof. Baker said his own studies had led to quite different results. The Gospels had an historical basis, "but to assert that it in any way confirms the historical accuracy of such stories as those of the birth of Our Lord or of the details of His resurrection is, in my opinion, to assert that it does what it does not do, and in the nature of the case could not do.

"Though in the past the Church has treated all the New Testament as literally true, we cannot do so to-day," he concluded.

IN MEMORIAM.

SLIPPER—In loving and cherished memory of a devoted husband and father who entered into rest on Sunday, September 10th, 1933. Beloved by all who knew him for his virtues, his grace and charity to all around him.

LUCY SLIPPER, EDNA MCKINSTRY,
BRUCE SLIPPER.

Newry and Belfast.

Published on the **Fourth** Saturday of the month. Copy should be in before the **20th** at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

ORDINATION OF MR. JOHN McCLEERY, B.A., S.T.M.

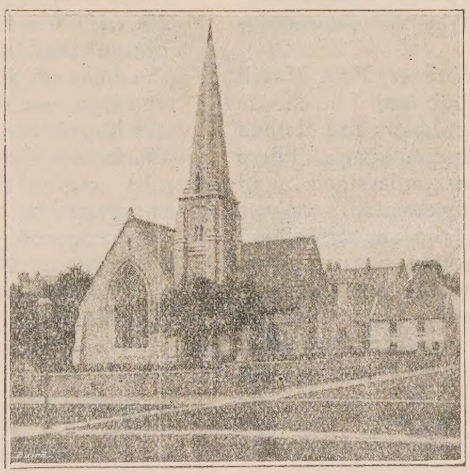
The ordination of Mr. John McCleery, B.A., S.T.M., to the Non-Subscribing Presbyterian Congregation at Newry took place on Wednesdey, 12th September.

Representatives of the different Protestant denominatioas attended the ceremony, and cordial felicitations were extended to the newly-ordained minister at a reception which followed in the Minor Town Hall.

There was a large congregation at the ordination, which was conducted by the Bangor Presbytery.

The proceedings were opened by the Rev. J. H. Bibby of Ballee, Moderator of Bangor Presbytery, R.S.U.

An eloquent and inspiring sermon based on the text: "Ye also, as lively stones, are built up a spiritual house" (1st Peter 2 and 5) was preached by the Rev. J. Dare Davies. While paying tribute to the ardent idealism, faith and devotion of the early Christians, he asked if the pressure of persecution was necessary before people would reveal their spiritual essence. "When we compare the present times with the hard days of our forefathers life is easier," the preacher added "than ever it was before, and yet we are not proportionately better spiritually. With all the improvement in our social conditions the tendency appears to be towards spiritual laxity and indifference. The old idealism has faded; faith has weakened. Can we say that the faith and message of Christ and his followers have sunk to nothing in value and of no meaning to the modern world? We need the zeal and idealism, the strong conviction and radiant faith of the early Christians, as well as their unselfishness and unworldiness. We need Christ's spirit and Christ's gospel as much as ever. We need God. God is all in all. Let us then to-day be true, earnest, thoroughgoing supporters of that grand ideal, for it means not only our personal salvation, but the world's salvation and the reign of universal righteousness whose creed is love thy God and love thy neighbour as thyself."



NEWRY N.S. PRESBYTERIAN CHURCH.

Following the sermon an exposition of Presbyterian Government was given by the Rev. John Barron.

The prescribed questions were put to the minister-elect by Rev. D. J. Williams.

In a statement of principles Mr. McCleery said:—

"The Remonstrant Synod of Ulster (into which I was born and under whose care I have been for many years) I take to be an organised form in the religion of this country, of that attitude of mind which has come to be called 'liberal.' Its ideal seems to be that we move forever onward, not because we lack appreciation of past worthies and olden symbols, not because we are disturbed by doubt and distracted by uncertainty, but because we have confidence in the ability of human beings to discover truth, and also because we have confidence in the leadership of Jesus, under whose banner we march.

"I take it that liberal religion, which is my religion, is a matter of constant adjustment of our aspiration after the good to the growing knowledge of the world, also it is in continual application to the conditions of life determined by growing knowledge. Was it not this spirit of adjustmeet and application of religion to the latest results of human inquiry which animated the founders of this Synod?

"The principle which I hold most dear is the principle of religious freedom. Allow me to say with Channing, 'I call that mind free which resists the bondage of habit, which receives new truth as an angel from heaven, is not imprisoned in itself or in a sect. I call that mind free which does not cower to human opinion, which respects itself too much to be the slave or the tool of the many or of the few, which guards its empires over itself as nobler than the empire of the world.' I think that if man is to be free he must be steadily reaching out after new truth. He must be—

> Yearning in desire
> To follow knowledge like a sinking star,
> Beyond the utmost bound of human thought.

Members of the Bangor Presbytery and visiting clergy took part in the ceremony of ordination by the laying on of hands, the ordination prayer being offered by Rev. John McCleery, father of the newly-ordained minister.

In the course of his charge to the new minister and people Rev. J. J. Magill, B.A., Rademon, outlined the various ways in which Mr. McCleery could be an inspiration and encouragement to them.

Without the support of their congregations ministers could do little. Workers were needed, and financial support was necessary. "Stand by your minister in whatever work in the interest of the community he may be moved to undertake. Thus your church may be made a religious home for the members, a true brotherhood of men and women, helping one another on the upward road, and an influence for great good in the community generally."

Addressing the new minister, Rev. Magill thought he would be well advised if he choose for his discourses simple subjects and clothed his thoughts in the simplest language. There was a language which was understood by all hearers, educated and uneducated. It was the language of the heart; the language which dealt with temptation, sorrow, passion, duty, disappointment and discouragement. Faith in the divine side of humanity must inspire every helpful word that fell from the pulpit. That his pastorate in Newry might win for him the respect, influence and happiness described by Goldsmith in his beautiful picture of the beloved pastor was the speaker's most earnest prayer.

The service was terminated with the Benediction pronounced by the new minister.

THE RECEPTION.

Rev. J. Dare Davies, Moderator of the Bangor Presbytery, presided at the reception subsequently held in the Minor Town Hall.

Following the toast of "The King," the sentiment of the Non-Subscribing Presbyterian Church in Ireland was proposed by the Rev. Townley Tilson, M.A., Greyabbey, and responded to by the Chairman.

The toast of the Bangor Presbytery was submitted by the Rev. Edgar Lockett, Holywood, Rev. J. H. Ewbank, B.A., B.D., Mountpottinger, replying.

Rev. R. Nicol Cross, M.A., Rosemary Street, Belfast, proposed the toast of the "Sister Churches."

Rev. Phineas McKee, B.A., responding to the sentiment, recalled that Mr. Slipper had responded to a similar toast at his (Mr. McKee's) installation. For twenty years through troublous times they had walked side by side on the broad basis of kindly, human friendship and understanding. It was just a year that day that his remains had been laid to rest in Warrenpoint. Mr. McKee assured Mr. McCleery of a brotherly and kindly welcome from the other Protestant ministers.

The toast of the newly-ordained minister was proposed by the Rev. A. L. Agnew, D.D., York Street, Belfast, who extended his cordial good wishes to the new minister and congregation.

The newly-ordained minister, who was accorded musical honours, confined his remarks to an expression of thanks to all those who had helped him, beginning first of all with his father and mother, who were present that day. He mentioned especially the help he had received from Dr. Agnew and from his teachers at school and college. He hoped that he would be able to follow in the footsteps of his very worthy predecessors.

A vote of thanks to the members of the congregation for their generous hospitality was proposed by Rev J. J. Magill and briefly acknowledged by Mr. C. Warnock.

A congregational welcome was extended to Mr. McCleery in the evening.

A MESSAGE FROM THE 11th CONGRESS OF RELIGIOUS LIBERALS.

COPENHAGEN, AUGUST 14-19, 1934.

Deeply impressed by the spirit of unity we have experienced and moved by the problems of these times, yet confident in the guidance of God our heavenly Father, we affirm—

(a) that no religion is deserving of the name unless it is in accord with reality and furthers the transformation of human life;

(b) that revelation is not confined to former ages and the Holy Scriptures of the past, but that God is calling our generation to a new understanding of His Truth and Will;

(c) that we share in the Communion of the Saints according to our obedience to God and that our visible churches must therefore express this communion.

DR. AGNEW.

The Anniversary Service of the York Street congregation was held in the Ulster Hall, Belfast, on Sunday evening, September 23rd, 1934. The hall was crowded to overflowing, crowds were in the vestibule and corridors before the service began. The service was timed to commence at 7. From 6-30 selections were played by the Belfast Military Band, which led the singing. Miss Geraldine Costigan rendered a solo with exquisite expression and clearness, and the anthem by the choir, skilfully conducted by Mr. N. Woolley, was beyond all praise. Dr. Agnew attired in canonicals, wearing his doctor's hood and bands, at once gripped the attention of his audience. The congregation was drawn from far and wide, as far south as Newry in County Down, and Cairncastle and Glenarm in County Antrim. The Moderator of the General Synod was present on the platform, and concluded the service. The prayer and lesson were given by Dr. Agnew, who followed the method of the late Dr. Parker of London in giving a sermon before the sermon. Instead of just giving out the notices as so many items, he took each one and dwelt upon it, dealing with its merits and making a special appeal for it; this covered the numerous activities of the York Street Church, which are of such a nature that anyone might find all that is required there for religion, social life, education, in fact not only is Sunday filled up, but practically every day of the week. Dr. Agnew informed his audience that when he took on the ministry at York Street there were scarcely a dozen in the congregation, and since then year after year they had been able to fill the Ulster Hall on the occasion of their Anniversary with such a vast congregation as was then present. He named in rotation the various types of friends and workers who had made such a meeting possible. It had not been done without hard work, some having had to give up almost a whole night to it. Loud speakers had been arranged, though the effect was that of a repetition of every word of the speaker. The subject was, "At the Cross Roads," and the address was an exposition of Rev. vi., 1—8, "the four horses of the Apocalypse,"—the war sentiment, war, famine, death. "Liberty had almost vanished from Europe, and what vestige of it remained in Great Britain and Ireland, there were those ready to destroy it. Europe was at the mercy of dictators and the diplomatic tension was so great that it would be no matter of surprise if within a week the newspapers announced that war had been declared. The third horse, the black horse famine, signified not so much the lack of bread itself as of the means of obtaining it. Never before had there been so much poverty and starvation side by side with abundance. The madness that caused the wholesale destruction of food-stuffs made it so that, while for two-thirds of the world's population there might be enough, there was a whole third that had to suffer want. The pale horse of death, brought reference to hospitals and the tardiness of their support compared with with the millions supplied for war-ships. For bread, queues of men would line up for enlistment when called upon, and there were many who said, "Let there be war, it will mean more work for everybody." There was the gospel of Jesus Christ, of human brotherhood and the love of the heavenly Father.

An Irish friar of the early seventeenth century quarrelled with an Englishman. He settled the matter by writing to his friend the enemy a poem (in Irish): "Offer your prayers, then, to God with pure contrition, and I will pardon you now all you have done to me; and I ask you to pardon me, so that we may win the peace of God through being at peace with each other in this vale of tears, and that we may not walk the path of folly."—*James H. Cousins. D.Litt,*

* * *

"The Christian life is just human life rightly conceived, and rightly ordered. Christian witness is just the exhibition of the Christian life. Religious people are ever tempted to imagine that the trustworthy tokens of God's Presence are to be found in what is extraordinary, startling and dramatic. Like the Pharisees they ask for 'signs', and cannot recognize the Messiah in so common-place a person as the Son of Man who 'came eating and drinking', and among his generation was as 'one that serveth'." So writes the Lord Bishop of Durham, and the Unitarian paper, *The Christian Life*, said precisely the same thing during all the years of its existence. But evidently the Christian life according to the Bishop is not enough to make a Christian, for at the York Convocation his Lordship cast his vote against the Unitarians."

* * *

It would be a great convenience if remittances now due are sent to Rev. Alfred Davison, Dromore.

REVIEWS.

Erratum.—In the review last month of Bishop Henson's book on the "Group Movement," "Buchanan" should have been "Buchman."

Jesus the Unknown—by Dmitre Merczhkovsky—Preface by the Very Rev. W. R. Inge, K.C.V.O., D.D., Dean of St. Paul's. Jonathan Cape, 50 Bedford Square, London. 1933—12/6 net.

The text of this book is: "And the world knew him not."—John I. 10. Dean Inge in writing the Preface has broken through his rule never to write Prefaces to Lives of Christ. 'Good wine needs no bush, and a good book needs no extraneous commendation." He was all the more reluctant to break a rule because he believes that no biography of Jesus Christ can ever be written. "The gospels are the creations of the faith and love of the primitive Church." "Lives of Christ are published in England, America, France, Germany and Italy—most of them unsatisfactory." Each takes on national characteristics, e.g., "Seeley's Ecce-Homo is the work of a contemporary and fellow-countryman of Tennyson." "Why then have I broken my rule and written a Preface to this book? We have become so accustomed to study Jesus Christ through Western eyes that it must be good for us to look at the Gospels as they appear to a semi-Oriental mind. Russia is neither Europe nor Asia." Dean Inge goes on to speak of the poignant interest at the present time which the nationality of the author gives the book. "Eight or nine thousand bishops and priests of the Orthodox Eastern Church who have been cruelly butchered by the Satanic fury of the Bolshevicks will not have died in vain." There has been little contribution to the thought of the universal Church from the East since the days of the Greek Fathers.

This book would come within the pale of orthodoxy; but it is not an orthodoxy such as we know but something which combines with it quaint lore of which we know little. He seems to accept the idea of two Christs, "the eternal Christ, who alone abideth for ever, and the historic Jesus," as Theodore Parker expresses it. He believes also in the personality of the Devil very strongly. But what is the Devil, according to Merczhkovsky? A hint is given in quoting a Russian writer who had had a vision of the Devil; but it was a magnified reflection of himself. In reality the Devil is to each an outer embodiment of the worst in himself. Thus it was that Christ was tempted. Here we get "the two Christs." He uses a simile something like what is seen in the formation of a waterspout at sea, an inverted pyramid coming down from above and a pyramid in right position rising from the earth, the thread soul between them. [Hinduism had this teaching.—Ed.] And finally the two pyramids coalesce, and we have the Christ linking heaven and earth.

The following is a quotation:—

The Devil serves God in spite of himself. Mephistopheles, one of the cleverest of devils, said to Faust, "I am part of that force which ever does good, desiring evil." But he does not confess the most important thing, i.e., that the involuntary service of God is hell to him. The Russian communists, petty devils, "anti-Christs," are all at this moment serving Christ as no one has served Him for a long time. The most needful thing for the Gospel is to wipe away the dust of ages—familiarity—to make it new, as though written yesterday, to make it "dread," "wondrous," as it has not been since early Christian days. And this the Russian Communists are doing most adequately by trying to alienate people from it; forbidding it, seeking to destroy it. If only they knew what they were doing. But they will not know until their end comes. Only little and foolish devils (so clever and astute in all else) could hope to destroy the Gospel so that it will be lost to the memory of man for ever. The real, the great devil, anti-Christ, will be cleverer, "like Christ in all things."

No: man will not forget the Gospel. He will remember, he will read with such eyes, such dread, such wonder, as we cannot picture. Nor can we picture the passionate outburst of love for Christ which will ensue. Has there been such an outburst since He lived on earth? Perhaps Russia will begin that outburst which will become world-wide.

A book that grips the attention. J.B.

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REPORTS.

All Souls', Belfast.

The Rev. Dr. Gow of Brighton, late Vice-Principal of Manchester College, Oxford, preached at the evening service in All Souls' on Sunday, 9th September.

The Anniversary Services will be held on Sunday, 11th November. Dr. Drummond, a former minister of the church, will officiate.

Downpatrick.

In Downpatrick First Presbyterian (Non-Subscribing) Church, on Sunday, Sept. 2, Rev. Henry Gow, D.D., Brighton, preached at both diets of worship to large congregations, many ministers of the district being present in the evening. Taking as his morning text the first verse of the first chapter of John, Dr. Gow, in the course of a liberal interpretation of the passage, emphasised love as the central principle of the universe. As some astronomers tell us, he said, the universe may be running down, but this will make little or no difference to you or me so long as love remains.

Rev. J. McNeil, the pastor, took the devotional part of the service in the evening, and Dr. Gow preached from 1 Kings xxii., 17, "I saw all Israel scattered upon the hills as sheep that love not a shepherd." In the course of an eloquent and instructive discourse there was read a long quotation from the great American divine, Dr. Fosdick, referring to the decline in church attendance, in Protestant circles, during the last decade or two. Many though not attending church services are active in social work; but very many are adrift altogether, and pay no homage to religion. These facts, the preacher said, do not alter the truth of religion; the "power not ourselves that maketh for righteousness" still keeps on; life has a meaning, and is not "all sound and fury, signifying nothing"; the great ideal of Jesus Christ remains intact.

A solo was sung at each service by Mr. Harold Smith of Belfast, and Miss Dickson, at the organ, played the accompaniments. Mr. McNeil and the sub-committee desire to thank all who collected, and all who assisted in the praise, as well as those who subscribed.

Collectors: Mr. D. D. Reid, M.P., Dr. Cromie, Captain W. C. Gardiner, Messrs. W. Andrews, W. Bell, H. Brown, J.P., C. Cavan, W. J. Chambers, A. Ervine, W. R. Foster, H. Frame, C. Hicks, A. McCammond, F. Jennings, R. McDowell, W. O. Martin, J.P., W. A. F. Martin, A. Menown, J. Moore, A. C. Morris, W. Nesbitt, J.P., J. Nesbitt, L. Reid, W. Telford and S. Wilson.

Banbridge.

Two events of this summer are well worth recording. First, our annual excursion to Warrenpoint was thoroughly enjoyed by a party of just over one hundred. The lunch, which was served on our arrival, and the tea were excellent. During the day, which was overcast for one short period with a cold shower of rain, our people dispersed in various directions, including a sea trip over the Border and a visit to Rostrevor. It was a long and enjoyable day.

The other was a distribution of presents to the choir. These gifts were selected by the members themselves, who availed of the opportunity and wisely chose useful and lasting things. Mrs. Glass, who always interests herself in the choir, gave a delightful tea party and most tastefully decorated the tables and with her usual grace and homely humour distributed the gifts. Speeches were made giving testimony to the good service of the choir, and two members very suitably replied, appreciating the honours conferred upon them.

It is also to be recorded that we lost a good Church member in the person of Mr. Alex. Orr Mulligan. He was a real Unitarian, and subscribed generously to the Church funds, including the Ulster Unitarian Christian Association. He left one hundred pounds to our Church, advising that this sum be proportioned equally for stipend and the poor of the congregation. He passed away in his eighty-first year.

And now we are looking ahead for a happy and useful assnciation of the young people in the autumn. Already a meeting has been held, and it has been decided to produce a play before the autumn is out, to leave time for a second near Christmas. This Dramatic Society would like to exchange views and experiences with those of others in our sister churches.

Domestic Mission.

Through the devoted efforts of the Ladies' Committee sixteen mothers and a number of children were enabled to spend a pleasant week at Carnlough Holiday Home. The arrangements were efficiently carried out by Mrs. Newman and Miss Montgomery, who have taken a deep interest in this important work. The mothers snd children benefited greatly by the change and returned invigorated and happy.

The annual choir outing was held on Saturday, 8th September, to Carnlough. Mr. F. M. Pett was instrumental in enlisting the services of a number of friends who very kindly placed their motor cars at the disposal of the party for the afternoon.

The drive along the coast road was delightful. After tea the party explored some of the interesting sights around the village. The members and friends spent a most enjoyable afternoon, due to the excellent arrangements and supervision of Miss F. Newman, choir leader.

The annual meeting of the Social Club was held on Friday, 14th September, when the past session's work was reviewed. The reports indicated growing interest in the various branches, with prospects of extension during the opening session.

Two silver cups were offered for competition during the coming winter, one of which will be given for public speaking.

Officers and committee were elected, the different sections to commence activities early in October.

We have to thank the Management Committee for providing a Mecanno set for the Boys' Club. This will be welcomed by the club and provide interest and scope for activity.

Our Sunday school has resumed sessions with a number of new pupils added to the roll.

The Harvest Festival will be held on Sunday, 21st October.

Magazines or books for use in our Reading Room would be greatly appreciated. W.E.

Moneyrea.

A Masonic Service, under the auspices of the Union Band Masonic Lodge, No. 556, and R.A.C. No. 556, Moneyrea, was held in the above Church on Sunday, September 9th, 1934, at 3-30 p.m. There was a very large gathering of the brethren from the districts of Newtownards and Belfast, and also of the public, filling the church to its utmost capacity. The brethren marched in procession from the Hall to the church headed by R. W. Bro. Wm. Robinson, J.P., P.D.G.M., and M.E. Comp. W. Bel-Burrowes, D.G.F.P., The Knights Templar also attended the service. The special preacher on the occasion was W. Bro. Rev. J. D. Davies, who delivered a most interesting and appropriate address on "Generosity," basing his remarks on Acts xx. 35.

An earnest appeal on behalf of Masonic charities was made by W. Bro. Rev. W. H. Townley Tilson, M.A., Greyabbey, and the offertory which was received by special collectors, realised the splendid sum of £40 6s 6d.

At an interval Miss Eileen Ervine gave an excellent rendering of "Lead Kindly Light." Miss Murphy and Miss Doyle presided at the organ. After the service the brethren were entertained to tea by the members of the Moneyrea Masonic Lodge. The ladies of the congregation presided at the tables.

The annual excursion of the Choir, Dramatic Society and Orphan Society collectors, took place on Saturday, August 25th. The day was bright and sunny and the party enjoyed their jaunt by bus along the coast road round the Ards peninsula, stopping at places of interest here and there en route. At Portaferry, some of the party crossed over to the other side of the lough by motor boat, but as their time was limited, it was with regret they had to leave Strangford behind. Proceeding on their way through Cloughey, Portavogie and Ballyhemlin, they arrived at Ballywalter in time for a sumptuous tea at the Dunleath Arms Hotel, which they did full justice to. Afterwards they spent the evening playing games and dancing. At 10 o'clock, the bus started for home via Donaghadee. The excursion was a great success. Mr. Robert Smith was responsible for the arrangements.

Human nature being what it is, the harmonious fusion of intense religious earnestness with intellectual liberality will always be difficult, and there will remain the danger of conflicting parties being formed, one tainted with fanaticism and the other with scepticism. —*Presbyterianism in Scotland*, Balfour of Burleigh.

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OBITUARIES.

Miss Jane M. H. Patterson.

The death took place on the 27th August of Miss Jane M. H. Patterson of Clontinaglare, at the age of 68 years, and her passing has inflicted serious loss on the congregation of Rademon, of which she was a life-long and devoted member. Her attendance at worship was most regular, and her interest in everything connected with the congregation deep and lasting. For many years she acted as a collector for the Orphan Society. Naturally of a retiring disposition, she was a warm-hearted and true friend, loyal to her immediate relatives, and always ready to undertake trouble to serve her neighbours. She was quick to appreciate worth in others, prompt to speak the word of approval, and never lent her tongue to scandal. In her home she was hospitable, and to those who were privileged to enter the family circle, her welcome was kind and gracious. Her life was pure, and her mind cherished no malice. She did what she could quietly and unobtrusively, carrying out the Scriptural precept: "Let not thy left hand know what thy right hand doeth." Mercifully her illness was of short duration. She was in Newcastle on July 18th, taking part in the annual congregational excursion, which she seemed to enjoy. It was noticed she was not looking well. A few days afterwards the doctor had to be summoned, and then a specialist. Removal to the Royal Victoria Hospital followed. An operation was attempted, but was unsuccessful. The disease had gained too great a hold, and increasing weakness hastened the end, which was very peaceful. Her brother, to whom she was greatly attached, hardly left her bedside during her stay in the hospital, and was present when her breathing ceased. The funeral was to Rademon Meeting-House Green, and the officiating ministers were:—Rev. J. A. Kelly, J. Gorman (Rector of Saintfield), and J. J. Magill.

Mrs. Edgar, Mountpottinger.

On Sunday, 12th August, there passed away the above-named, who was connected with Mountpottinger congregation virtually the whole of her life. Prior to her marriage she was, as Minnie Crickard, a faithful member of the choir, and as Mrs. Edgar she continued her church membership up to the end. A loyal adherent to the cause, Mrs. Edgar was always on the look-out for persons connected with our congregations in the country who had, for business or other reasons, taken up residence in Belfast and urged them to become associated with one or other of our city churches. Family bereavements of late years had been heavy in character, the deaths of her mother, daughter, husband and son following within comparative short periods and it is feared that these had their influence in shortening Mrs. Edgar's own iife.

Thomas Robinson, "Sallah," Cairncastle.

Mr. Robinson was a man of sterling worth and upright character, loved by those who knew him intimately and respected by all with whom he came in contact. A man of sound knowledge and deep thought his advice and guidance was sought by many. A graduate of the school of life, he was something of a philosopher, and his retentive memory enabled him to recall sayings and incidents of local interest which was much appreciated by those who were privileged to call him friend. Although long past man's allotted span he retained his mental faculties to the last hours of his life, and passed away leaving sweet memories of a loved personality behind him. By the death of Thomas Robinson, the Old Meeting House has lost one of its oldest members and most loyal supporters. He was for thirty years the hon. treasurer, also a trustee of church funds, and in many other ways took an interest in all the activities of the congregational life, nor did he lose touch with its welfare, though unable to attend its servicea, for he still talked of the church he loved and so faithfully served. It could be truly said of him that he was a pillar of the church. In his passing the neighbourhood has lost a respected inhabitant, the Non-Subscribing Presbyterian Church an enthusiastic adherent, but the loss will be felt most by the large family who have been bereft of a loving husband and father, So we would express our sincere sympathy with the widow who has had to part with her life's partner in the sorrows and joys of life and the family, abroad and at home, a wise and kind parent, and we pray that He who is the husband of the widow and the father of the fatherless may be with them in their bereavement.

Mrs. Harriett Briggs.

After many months of suffering borne with great fortitude, Mrs. Harriett Briggs passed peacefully home on August 30th at the Royal Victoria Hospital, Belfast.

PRIEST AND PROPHET.

JOHN MCCLEERY, B.A., S.T.M.

The priest is the man who goes to God on behalf of the people. The prophet is the man who comes to the people from God. These are the accepted definitions of priest and prophet. Can these two functions be combined? Can the same man be a priest and a prophet? The prophet has practically nothing to do with worship. So if there is to be worship in the Protestant churches of to-day there must be a combination of the two offices. Yet the whole direction in which a man's nature moves as a priest is quite distinct and different from the direction he takes as a prophet. Preaching a sermon is a prophetic act. Reading from the Bible or other Scriptures is also a prophetic function. But aside from these two duties there is little else in the ordinary Sunday services held in church which the minister peforms as prophet. Throughout the rest of the service he is a priest. Perhaps when making announcements concerning the church's activity during the week he is merely an executive officer of the church, which makes the ideal Protestant minister have a threefold function. . . . Above all these things, worship is a priestly act. This means that in every service the minister fills two if not three offices. Possibly the failure of many liberal churches to render sterling service to the church-going people lies in the minister who does not realize his double or treble function. . . . . All free-prayer is difficult for Protestant ministers. The reason why this should be so is obvious. It has been indicated already that external authorities such as the Holy Catholic Church and the Bible have proved fallible, this means that the burden of authority has been thrown on the individual. Here the modern Protestant minister begins to feel his responsibility and his reaction is to become more and more self-centered. If he takes his ministry seriously he cannot be the echo of some ancient writing, neither can he be an advocate. He is the witness. As such there is about his work a very pronounced autobiographical strain. The subjective element covers his whole ministry. It is interesting to notice how the people in the pews endorse this, as can be seen in their reactions to a minister who says what he ought to say, as an authoritarian, and to the same man when he says what he believes because he himself believes it. This latter utterance has in it the quality which they wish from their minister. He is being prophetic. When people expect their minister to be individualistic a great responsibility is thrown upon the man. The total effect of it all is to incline the minister not merely to self-culture but to self-assertion. This self-assertion is very much out of place in that corporate act, public worship. This is the reason why in non-liturgical worship the minister is so much in evidence. It demands that the minister be a first-class artist if he is to save the worship service from the many idiosyncracies which, allowed to enter, tend to make the whole thing the private devotion of the minister made public.

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